

A
SERMON

Preached

November V.

I 6 7 3.

AT

St. MARGARETS Westminster.

By EDWARD STILLINGFLEET, D.D.
Chaplain in Ordinary to His
MAJESTY.

LONDON,

Printed, by *Robert White*, for *Henry Mortlock*, and are to be sold
at the White Hart in *Westminster Hall*, and at the Phoenix
in *St. Pauls Church-yard*. 1674.

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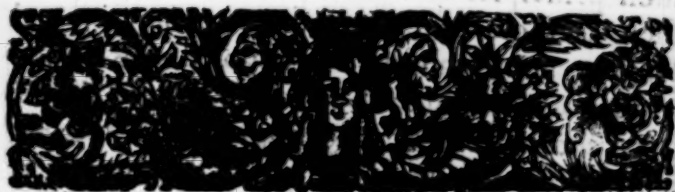
By Thomas Sturges, D.D.

Chaplain in Ordinary to His

Majesty

LONDON

Printed by J. Smith, at the Bible and Church of England School, in St. Dunstons Church-yard, near St. Dunstons Church, in the City of London.

S^c MATTH. VII. 15, 16.

Beware of false Prophets, which come to you in Sheeps clothing, but inwardly they are ravening Wolves. Ye shall know them by their Fruits.



IF we were to judge of the nature of Christianity by the designs and practices of some, who would be thought the only true and Catholick Christians, we should have no great reason to esteem it our honour to be called by his Name, who first brought this Religion into the world. For if the Christian Religion did indeed justify all the fraud and treachery, the mischief and cruelty which hath been either acted or designed by men under the glorious pretence of advancing the interest of the Catholick Church, we might better choose not to be Christians, than to be such men: Because whatever Religion overthrows the com-

mon principles and duties of humane nature, such as those of *Civil obedience*, *integrity* and *humanity* are, cannot be supposed a Religion proper or intended by God for mankind; whose great end in Religion is to improve and rectify, and not to ~~debauch or corrupt the dispositions of~~ men. Men need no Religion to instruct them in the arts of deceiving, the contrivances of malice, or the methods of revenge; such *fruits* as these spring up too easily in our corrupt and degenerate natures, which need no great force or improvement to bring them forth: But when the warmth of the Sun shall be joyned with the fruitfulness of the soil, when men are encouraged to pursue their own natural inclinations by the most powerful motives of Religion, what bounds can be set to the growth and increase of these accursed fruits? Of all Religions in the world, we might have thought the Christian least lyable to be abused to such ill purposes; for it was one of *Machiavel's* quarrels against Christianity, that by its precepts of meekness and patience, it rendred men unfit for such great undertakings, which could not be accomplished without something of cruelty and inhumanity; whereas the old Religions by the multitude of Sacrifices did inure men to blood and destruction, and so made them fitter for any enterprise. And *Machiavel* was certainly in the right, if Religion

(3)

ligion were intended only to make men *Butchers* : or to instruct them in the Use of Swords and Gunpowder. Nay, the Religion of *Mahomet* is in this respect to be very much preferred before the Christian, for that makes it not only lawful to destroy those of a different Religion, but enrolls them for Martyrs that dye in the Field, and makes the blood of enemies as meritorious, as we do that of the Cross. But that is reserved as the peculiar honour of the Christian Religion, that it commands the subduing all the brutish and savage inclinations of men to acts of revenge and cruelty ; that it restores humane nature to it self by its precepts of meekness, mercy, peaceableness ; and universal charity ; that it advances it to a divine nature by the imitation of God himself, in shewing kindness to enemies, and overcoming evil with good. This is the Religion established by our Lord and Saviour in this excellent Sermon on the Mount, wherein the scope and design of Christianity is delivered with the greatest plainness and perspicuity ; which (if it be possible for us to judge of his meaning by the clearest expressions) was far enough from being the setting up a Monarchy in the Church to which all the Kings of the Christian world are by their Baptism bound to vail their Crowns, and lay their Scepters at its feet : or in case they do not, that then this Spiritual

Monarch may excommunicate, depose, and deprive Princes of their Government, and dissolve all the obligations between their Subjects and them; and make it lawful for them to depose them: We find not the least footstep of any thing tending this way, where our Saviour speaks most advantageously concerning the honour of his Disciples; which honour he represents by things which set forth their usefulness in common: *Ye are the Salt of the earth, ye are the light of the World*; and not by setting up one above all the rest, *far above all Principalities and Powers*, to whom Kings and Princes, and all People are bound to be subject, if they regard their salvation. If any such thing as this had been so material a part of the Christian Doctrine, as some imagine, if it had been so necessary to salvation, it is somewhat strange, that when our Blessed Saviour gave so many directions in order to salvation he should give not so much as the least intimation concerning this. And yet he saith, at the end of this Sermon, *Every one that heareth these sayings of mine, and doth them, is like unto a wise man that built his house upon a rock*; not *super hanc Petram*, i. e. according to the *Roman Gloss*, upon the Popes Authority; but upon such a firm foundation as will never fail him. And what is it which our Saviour endeavours to perswade men to, in order to so firm a settlement of their minds against all the assaults of

Matth. 5.

13, 14.

Mat. 7. 24.

(3)

of persecutions? *viz* to humility, meekness, goodness, universal holiness, to the love of God and mankind, to sincerity in devotion, dependance on Providence, prayer, and doing as we would be done by: this is the substance of the Christian Law delivered by the Son of God; than which nothing can be imagined more contrary to the Spirit of Faction and disobedience, of cruelty and revenge, and that covered over with a pretence of zeal for Religion. But he who gave these excellent precepts, did foresee, that there would arise *men who should preach and prophezie in his Name, and in his Name cast out Devils, and do wonderful works*: that yet for all their fair shews and pretences to the world should be of a temper and disposition directly contrary to the Gospel; and therefore it was necessary for all Christians, as they valued their own welfare, to have an eye to them, lest they should be deceived by them: which is the meaning of our Saviour in these words; *Beware of false Prophets which come to you in Sheeps clothing, but inwardly they are ravening Wolves; by their fruits ye shall know them.* Wherein we have these two things considerable:

1. The Caution given, *Beware of false Prophets*, together with the ground of that Caution, *For they come to you in Sheeps clothing, but inwardly are ravening Wolves.*

2. The Rule laid down whereby we are

to judge of them: By their fruits ye shall know them.

1. The Caution given, Beware of false Prophets. There were two sorts of deceivers our Saviour gives his Disciples particular caution against, viz. false Christs and false Prophets; the false Christs were those who pretended that they were the persons who were foretold by the Prophets that should come for the redemption of his People; for many shall come in my Name, saying, I am Christ, and shall deceive many. Not as though they pretended to be sent by Christ, but that they would assume to themselves the Dignity and Authority of the true Messias; and of this sort, there were many that arose among the Jews, such as Theudas, Jonathas, Barchochebas, and many others. But besides these, there were false Prophets, some of which did openly oppose Christianity, such as that Bar-Jesus mentioned in the Acts; but there were others who pretended to own Christianity, and to prophesie in the Name of Christ, whom St. Peter calls false Teachers; and whom St. Paul describes by the same character that our Saviour here doth: But I know that after my departing shall grievous Wolves enter in among you, not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw disciples after them: whom he elsewhere lets forth by their Sheeps clothing; when he saith, that by good words and fair speeches they deceive

Mat. 24. 24.

Mat. 24. 5.

Acts 13. 6.

Mat. 7. 21.

2 Pet. 2. 1.

Act. 20. 29.

30.

Rom. 16.

18.

deceive the hearts of the simple, whom he calls false
 Apostles, deceitful workers transforming themselves into ^{2 Cor. 11.}
 the Apostles of Christ: which carried so fair a shew ^{13.}
 and appearance among the people, that St. Paul
 was very full of jealousy and apprehension con-
 cerning them, lest they should by degrees draw
 away his Disciples from the simplicity of the
 Gospel of Christ. For I am jealous over you, saith
 he, with godly jealousy; but I fear lest by any means ^{V. 2. 3.}
 as the Serpent beguiled Eve through his subtilty, so your
 minds should be corrupted from the simplicity that is in
 Christ. It may seem strange, that after the Apo-
 stles had with so much care and diligence plant-
 ed the Gospel of Christ in several Churches, they
 should expresse so much fear as they did, (and
 especially St. Paul) of their being so soon cor-
 rupted by these false Teachers; as he doth,
 not only of the Corinthians, but of the Galatians
 too. I marvel, saith he, that ye are so soon remo- ^{Gal. 1. 6.}
 ved from him that called you into the grace of Christ.
 And O foolish Galatians, who hath bewitched you that ^{3. 1.}
 you should not obey the truth? and of the Ephesians,
 That we henceforth be no more Children tossed to and ^{Eph. 4. 14.}
 fro, and carried about with every wind of doctrine, by the
 sleight of men, and cunning craftiness, whereby they lye
 in wait to deceive: and of the Colossians, Beware lest ^{Coloss. 2. 8.}
 any man spoil you through Philosophy and vain deceit,
 after the tradition of men, after the rudiments of the
 world, and not after Christ. And Let no man beguile ^{18.}
 you

you of your reward in a voluntary humility and worship-
 Heb. 13. 9. ping of Angels : and of the Hebrews, Be not carried
 about with diverse and strange doctrines. But we shall
 see this great Caution, delivered here first by our
 Saviour, and afterwards by his Apostles, was no
 more than necessary, if we consider under what
 pretences they came, and what Arts and Methods
 these false Teachers used to delude and seduce
 the people.

1. They pretended to the same infallible Spi-
 rit which the Apostles had. And this may be
 the reason, why our Saviour doth not here call
 them false Teachers, but false Prophets. For Pro-
 phesy in its proper notion doth not relate to fu-
 ture events, but to divine Inspiration. So S. Chrys-
 ostom saith *προφήτης* is the same with *ἐρμηνεύτης*,
 a Prophet saith he, is the same with Gods interpreter :
 so the word *προφήτης* is used in Greek Authors,
 as in the Author of the Book de Mundo, *προφήτης*
 is rendered by *Apuleius effari ceteris* ; and *Festus*
 saith, that the Latines called those Prophets, which
 were *oraculorum interpretes* ; and so the Hebrew
 words are taken in the same sense without any
 relation to foretelling things to come. So *Moses*

Exod. 7. 1. is said to be a God to Pharaoh, and Aaron thy Bro-
 ther shall be thy Prophet : i. e. thy interpreter. *Ab-*
 Gen. 20. 7. *raham* is called a Prophet, and the Patriarchs are all
 Psalm 105. called Prophets, in regard that Divine Revelations
 15. were more common before the written Law :
 but

(9)

but the reason why the name of Prophecy came to be restrained to the prediction of things to come, was because future events lying most out of the reach of mens knowledge, the fore-telling of these was looked upon as the greatest evidence of divine inspiration. But in the New Testament prophesying is often taken for the gift of interpreting the hard places of the Old Testament, as *Themistius* calls one that interpreted the hard places in *Aristotle*, *Γερμανὸν Ἀριστοτέλους*; *Themist.*
Or. 1.
 thence Prophesying is reckoned among the spiritual gifts; and so these false Prophets were *1 Cor. 12.*
10.
 not men who pretended to fore-tell future events, but to the assistance of an infallible Spirit, in giving the sense of Scripture; and by this presence they transformed themselves into the *Apostles* of Christ, giving out that they enjoyed equal priviledges with them: whereby three things may be observed which deserve our consideration.

1. That nothing is more easie, than for false Teachers to pretend to an infallible Spirit, such whom our Saviour and his Apostles did warn men especially against, pretended to be *Prophets* and *Apostles*, and to know the mind of Christ better than they who truly had the assistance of the Holy Ghost. Some think the bare presence to *Infallibility* ought in such a divided state of the *Christian* world to be entertained as the best

Epiph. bar.
20.

expedient to end Controversies, and that Church which doth alone challenge it, ought on that account to be submitted to; as though the most confident pretenders were to be soonest believed: so they will be, do what we can, by the weakest sort of mankind, but by none who have and use their judgements. If bare pretences were sufficient, Simon Magus did bid the fairest to be Head of the Church, for he pretended to be Gods Vicar upon earth, or the divine Power sent down from Heaven, which none of the Apostles pretended to. Why then did not the Christian Church submit to Montanus his Miracles, when no other Christians pretended to such an immediate inspiration as he did? And certainly Prisca and Maximilla were better Oracles, than a Crucifix was to a late Pope. If there be any thing beyond a bare pretence to an infallible Spirit, we desire to see better arguments for it, than the false Apostles could produce for theirs; if there be nothing but a bare pretence, we must leave the Pope and Quakers to dispute it out.

2. That the pretence to Divine Inspiration is very dangerous to the Christian Church. For we see what mischief it did in the Apostolical times, when there was a true infallible Spirit in the Apostles of Christ to discover and confute it; yet notwithstanding all the care and diligence of the Apostles many were seduced by it. For those
who

(II)

who have the least ground, do commonly use the greatest confidence, and denounce *Hell* and *damnation* the soonest to those who despise and reject them. Which being expressed with a grim countenance and a terrible accent, startles and shakes more persons of weak judgements and timorous dispositions, than all the reasons and arguments they could ever produce. This hath always been the method of deceivers, to pretend to the highest, and then make the sin of those who do not believe them as great, as if the thing were real. Thus the rejecting mens Fanatick pretences to Revelations and Extasies is cryed out upon, as blaspheming the *Holy Ghost*; and refusing to believe upon the *Roman Churches* pretended Infallibility, is called no less, than denying Gods Veracity. We profess to believe the true inspirations of the *Holy Ghost*, and every tittle of what God hath revealed: but we will not swallow Pretences for Evidences, nor Enthusiasms for Revelations. For as the true Religion was at first founded upon Divine Inspiration; so we know that the greatest corruptions of it have sprung from the pretence to it. *Maimonides* saith, that the first beginning of Pagan Idolatry, was owing to the pretence of Inspiration, and immediate Revelations for the Worship of the Stars. *How-* *Maim. de
Iaol. c. 1.
sect. 3.*

ever that be, we are certain the Devil made use of Oracles and Enthusiasms, as the most effectual

means to bring men to the practice of it , both in *Agypt*, in *Greece* and many other places ; and they who have taken the pains to collect them, have reckoned one hundred and sixty several Oracles that were in request in the times of Paganism. After Christianity began to be settled in the world, the greatest corrupters of it were the pretenders to Divine Inspiration, as the false Apostles, the *Gnosticks*, the *Montanists*, and many others. And the pretence to this, is so much the more dangerous, because it bids high, and is easily taken up, and requires no learning or wit, but only confidence to manage it, and may carry men by impulses and motions to the most unwarrantable actions, and where it meets with an Enthusiastical temper, is very hardly removed.

3. We may observe, that a truly infallible Spirit is not sufficient to put an end to Controversies. For when was that ever more evident than in the holy Apostles after the miraculous descent of the Holy Ghost upon them ? Many are apt to say now, *That there will never be an end of these wranglings, and Schisms, and disputes in Religion, till there be an infallible Judge to put an issue to them ;* But were there not infallible Judges in the Apostles time, that gave infinitely greater evidence of an infallible Spirit, than any ever since have done ? But were Controversies put to an
end

end by it? No certainly, when the Apostles complain so much of the Schisms, and divisions, and errors, and heresies, and disputes, and quarrellings that were among them. And if so great an evidence of a Divine Spirit manifested by their Miracles, had no greater effect then, what can we imagine the shadow of *S. Peter*, or the dream of infallibility can do in the *Roman Church*? And give me leave to say, it is the Inquisition and not Infallibility, which keep things quiet among them. But God deliver us from such an end of Controversies.

2. The false Prophets and Apostles pretended to greater mortification and self-denial than the true Apostles did. *S. Hierom.* understands their coming in *Sheeps clothing*, of this pretence to greater severity and rigour of life than others used. *Hier. in loc.* Those that go about to deceive, must appear to have something extraordinary this way, to raise an admiration of them among those who judge of Saints more by their looks, than by their actions. Whereas the greatest Hypocrites have been alwayes the greatest pretenders this way. Our blessed Saviour was so far from making any shew of this rigour and severity, that he was reproached by the Scribes and Pharisees, those mortified Saints, *to be a wine-bibber, a friend to Publicans and Sinners.* Alas! what heavenly looks, and devout gestures, and long prayers, and frequent

quent fastings had they more than Christ or his Disciples? The poor Widows were so ravished with their long prayers, that they thought they could not do better with their houses or estates, than to put them into the hands of such mortified men to the world: till they found, notwithstanding *their Sheeps clothing*, that by their *devouring they were ravening Wolves*. Those that seem so much to fly from the world, do but as Souldiers in a Battel sometimes do, that seem to fly from their enemies, but only with a design to make them follow, that they may have the more advantage upon them. One would think no men were so afraid of the world, as they that seem to run so fast from it, but they lay their Ambuscado's to entrap it; and if once it gets into their hands, no men know better how to be revenged upon it. What pleasant incongruities are these? to see men grow rich by Vows of Poverty, retired from the world, and yet the most unquiet and busie in it? Mortified to the pleasures of life, and yet delighting most in following the Courts of Princes? Such kind of men were the *Pharisees* of old: and who would have thought, that under the Name of that *Jesus*, who so much detested and abhorred their hypocrisie, there should others arise, who have outdone them in their own way? As though Christ had said, *Except your righteousness be like the righteousness of the Scribes*

*Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven. But we need not wonder that in these latter ages such pretences should be made use of, since in the very beginning of the Christian Church, these were the common arts of deceivers. They found fault with the Apostles, as giving too much liberty to men in the Use of Marriage and Meats; but they thought the state of the one was not agreeable to their sanctity, nor the free use of the other consistent with their severe and mortified life. For they did forbid to marry, and com-
 1 Tim. 4.3.
 manded to abstain from meats. They would not make use of the liberty which God had allowed, but they were ready to take that which he had forbidden: therefore the Apostle gives the true character of them when he saith, they spake lyes in hypocrisy. There was an outward shew of sanctity and severity in their doctrine; but no men are observed by Ecclesiastical Historians to have been more eager of what God had forbidden, than they who were so scrupulous about what God had allowed. We do not say, the case is altogether the same, where men are forbidden absolutely, as though Marriage were unlawful in it self; which was the case of the antient Hereticks; and where it is forbidden only to a particular Order of men, as it is in the Church of Rome: but this we say, that where it is forbidden to a particular Order of men, as though it did not become the*

sanctity of that Order; this is reviving that hypocritie which S. Paul condemns: especially when it is forbidden on such an account as Pope

Siric. Ep. 1. Siricius did it, because they that are in the flesh cannot
c. 7. please God; which is in effect sending all married
Ep. 4. c. 9. persons to Hell. This was one part of the pre-

tended mortification of false Teachers about Marriage, the other was about Meats. S. Paul knew no such holiness in one sort of Meat above another, as though men could fast their bellies full of one, but the least taste of the other destroyed it. What a pleasant thing it is to account that fasting, which the unmortified Epicures of old accounted their most delicious feasting, viz. Fish and Wine? This is not doing so

Mat. 6. 17. much as the Pharisees did, for they appeared unto men to fast: but in the Church of Rome they cannot be said to do that, unless fasting and eating be the same thing. But may not the Church call not eating prohibited meat fasting? No doubt it may; as well as call that no bread, which we see, and taste, and handle to be bread. However I cannot understand, but if their Church had so pleased, the eating Flesh and abstaining from Fish might have been called fasting; and so they might have made a one entire Fast of a whole years eating: and notwithstanding all the pretence of fasting and mortification in that Church, I cannot see that any man is bound by the Laws
of

of it, to keep one true fast all the dayes of his life. But if all the mortification required, lyes only in a distinction of meats, the false Apostles went beyond them in it; for they utterly forbid some sorts, saying, *touch not, taste not, handle not*; and not merely to shew their obedience to the commands of the Church, but that they might not gratifie the desires of the flesh, and therefore the Apostle saith, *these things had on that account a shew of wisdom in them*; being in all probability taken from the severe precepts of the Pythagorean Philosophy, which makes him bid them, *Beware lest they were spoiled through Philosophy and vain deceit, after the tradition of men, and the principles of the world, and not after Christ*. For if this sort of mortification were a thing so pleasing to God, the Heathen principles were more agreeable to his nature, than the doctrine of Christianity. This only requires the subduing our inward lusts, and in order to that, to keep the body in subjection; but in the mysteries of the Heathen Religion far greater severities were to be undergone, in order to their participation of them. And the hardships were so great in some of their initiations, especially those of Mithras, that some dyed before they could pass through them: and yet for any to be admitted without them, was present death to them. They were to make confession of their sins, shave their heads, change their habits, lye

Col. 2. 24.

V. 23.

V. 8.

upon the bare ground , fast for several dayes , and when they eat , it was to be only of some certain meats ; these and many other severities they were to go through in order to the purifying their souls, as they thought, and bringing them to the state they were in before they came into the body. Some part of these hardships the *Pythagoreans* took into their *Philosophy* ; and from them the *Colossians* began to be infected with them : but *S. Paul* calls them only *vain deceits*, the *commandments and doctrines of men*, things that made a fair shew, but he looks upon them as corruptions of the doctrine of *Christ*. Yet afterwards the *Montanists* and *Encratites* and others were much stricter and more frequent in these fasts and abstinence, than the *Catholick Christians* ; but the Church thought fit to condemn them, as corrupters of *Christianity*. By all which we see, how apt men are to be deceived by false Teachers, when they pretend to so much *Mortification* above what *Christianity* requires from them.

3. They pretended to know the mind of *Christ* better than the *Apostles* did: ~~they~~ pretended, that they had conversed familiarly with *Christ* upon earth, and understood his meaning better than the *Apostles* did. And therefore their

1 Cor. 1. Disciples in the Church of *Corinth*, were neither for

12. *Paul*, nor *Apollo*, nor *Cephas*, but they were only for *Christ* : and gave out that from him they understood,

derstood, that what he had said concerning the Resurrection, was only to be understood of the state of Regeneration: which doctrine it seems had gotten great footing in the Church of Corinth by their means. They reported, that the Apostles understood only some common and ordinary things, but the deeper and more hidden mysteries were only made known to them: which makes S. Paul in his Epistles to those Churches which they had corrupted, speak so often of his understanding the mysteries of God: But we speak the wisdom of God 1 Cor. 2. 7. in a mysterie, even the hidden wisdom which God ordained before the world to our glory: having made known Eph. 1. 9. unto us the mysterie of his will: whereby ye may understand my knowledge in the mysterie of Christ. The true 3. 4. Apostles declared, that they kept back nothing of the counsel of God, but delivered it openly and plainly, to make all men see and understand what that mysterie was: V. 9. the false Apostles pretended, that the Doctrine and Writings of the Apostles did not contain all the great mysteries of the Gospel, but they were received from Christs own mouth, and conveyed to others by a secret and oral tradition. The things written by the Evangelists they could not deny to be true, but they were dark and obscure, and could not be understood but by the help of their Oral Tradition: and upon this principle, Cerinthus, Basilides, Valentinus, and Marcion went, as appears by Irenaeus. For when they saw, they could Iren. 1. 3. c. 2.

never make good their Doctrines by the writings of the *New Testament* they sought to blast the reputation of these, and set up the Authority of an *Oral Tradition* above them. Men do not use to pick quarrels with their Friends; and therefore when we find any charging the Scripture with obscurity and imperfection, we have reason to believe, they hope for no comfort from it.

4. They made use of the most subtle and crafty methods of deceiving. To this end they were very busie and active, watching every opportunity; therefore S. Paul charges them with *sleight and cunning craftiness, lying in wait to deceive*: i. e. with using all the arts and tricks of deceivers: as (1.) By deep dissimulation and disguising themselves; not appearing at first to be what they really are; nor letting them understand, what their true doctrine and design is. If any of those they hope to gain, object any thing against them, how do they pity their ignorance, and revile their Teachers, that did so foully misrepresent their Doctrines to them! Alas for them poor men, they neither understand us nor our Religion! "They have taken up things upon trust, & their prejudice will not suffer them to examine things as they are. Have you not been told thus and thus concerning us, and not one word of it is true? "Never trust such men more, come be perswaded by us, and then you shall be truly enlightned.

(2.) By

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(2.) By raising prejudices against their Teachers ; as they did in the Church of Corinth against S. Paul, representing him as a man of a mean and contemptible presence, and rude in speech. *2 Cor. 10. 1.* “ Come, say they, and *11. 6.* “ hear our Preachers, with what admirable eloquence & moving expressions they speak, how “ they dart beams of light into mens minds, and “ strike through the souls of men! you would never “ care for this dull & obscure way of S. Paul more. But this is a small thing to disparage only his gifts; “ Observe say they his doctrine, and see whether it tends, is not he against those that forbid to “ marry, & abstain from meats? Judge now whether these loose doctrines lead men. So S. Paul tells us, that they had represented him as one that *2 Cor. 10. 2.* walked after the flesh ; and had prevailed so far upon the people by these sly insinuations, as though all he aimed at, was only for his own advantage, viz. that he might be popular, and get himself an interest among that rich people of Corinth, so that *2 Cor. 11. 8.* he tells them, he was fain to live upon other Churches to do them service: and he tells us afterwards the false Apostles gave the occasion of it : and in the Churches of Galatia they had turned his greatest friends to be his enemies ; and he gives this account of it, they *Gal. 4. 15,* would exclude us, that you might affect them. *16, 17.* (3.) By sowing Schisms and divisions among them. This was their master-piece , to beget contentions where they could not prevail themselves. What

joy was it to them to see in the Church of Corinth,
 1 Cor. I. 12. such parties and factions made among them? *some*
 for Paul, *some* for Apollos, *some* for Cephas; from
 2. 3. hence proceeded envying, and strife, and divisions
 among them; and this gave them a fair opportunity
 of breaking them in pieces one against another.
 And therefore the Apostle saw it necessary to use
 the utmost means to cure these divisions among
 them; and elsewhere beseeches the Christians to
 Rom. 16.
 17, 18. mark them that cause divisions and offences contrary to the
 doctrine which ye have learned, and avoid them; for they
 that are such, serve not our Lord Jesus Christ but their own
 belly; and by good words and fair speeches deceive the hearts
 of the simple: i. e. they carry on their own designs
 and interests, by these means; and therefore study
 all the wayses to foment and increase them. "Why
 " should the disciples of Peter yield to those of Paul,
 " and why should not those of Apollos be regarded
 " as much as either? And such was the unhappy
 success of these mens arts in this divided Church
 of Corinth, that notwithstanding all the care of
 S. Paul to put an end to their factions, they brake
 out with greater fury afterwards, as appears by
 Clem. Ep.
 p. 2. 19. the Epistle of Clemens to them: and he takes no-
 tice of those who did cast the arrows of contenti-
 on among them: and therefore he makes that the
 chief argument of his Epistle, to defeat the design
 of the false Teachers, by perswading them to
 peace and unity among themselves. (4.) By the
 most

most plausible insinuations. *By good words and fair speeches, saith S. Paul, they deceive the hearts of the simple: they might find by their softness and gentleness that they were in Sheep's clothing.* How meek and humble, and insinuating are they where they have any hopes of a prey! how do the bowels of these *ravening Wolves* yearn towards the *filly sheep*, that look only on their outsides! They would not hurt a limb of them for all the world! Nothing but meer zeal for their good, could make them run such hazards, and venture so much as they do! What end could they have in following such stray Sheep, but to reduce them to the true sheepfold? Thus, if the *Wolves* may be believed, there is no danger to the *Sheep* but from their *Shepherds*: let them but forsake them, and then see what admirable love, and peace, and unity they would live together in: but the *Apostle* well adds to all this, *deceiving the hearts of the simple*, for none else are capable of being thus deceived, by all their fair pretences and plausible insinuations.

5. The false Teachers were for a more pompous and easie way of Religion, than the true Apostles were: These were for the *purity and simplicity* of the *Gospel* of Christ, the other were for joyning the *Jewish Ceremonies* and the *Heathen Customs* together with it; and by this means they hoped with much more ease to gain *Profelytes* to them; especially when to this they added a greater

D

liberty

liberty in mens lives; so that by these offers, they hoped to gain the vain, the superstitious, and the profaner sort wholly to them. See how *S. Paul* describes them, *having a form of godliness, but denying the power of it; for of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.* These were subjects rightly disposed to be deceived by them: their folly made them capable, and their lusts very tractable to such a formal, pompous, easie Religion: It was by this indulgence of men in their sins, that vile Sect of the *Gnosticks* gained so much ground in the beginnings of Christianity. *S. Chrysostom* thinks these words of our Saviour have a particular respect to the foregoing words, *Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* Now these words coming immediately after seem to imply, that these *false Prophets* were for making the gate wider, and the way to Heaven larger than Christ hath done, and such need not fear they shall have many followers, and especially of those who are *farthest* from the Kingdom of Heaven. All the blessedness our Saviour promises, is to the humble and contrite, to the meek and righteous, to the merciful, pure and peaceable: but if others make easier conditions of blessedness, no wonder if their doctrine be entertained by those who are willing to be happy, but unwilling to leave their sins. As if false Teachers

Teachers should turn our Saviours Beatitudes in-
 to such as these: Blessed are ye, if ye confess your sins
 to a Priest, and receive the Sacrament of Penance, for
 your sins are forgiven. Blessed are ye, if ye vow po-
 verty, and leave the world; for ye shall inherit the earth.
 Blessed are ye, if ye go in Pilgrimages, and visit the se-
 ven Churches (especially in a year of jubilee, and receive
 the Popes benediction) for ye shall be called the Children
 of God. Blessed are ye, if ye do or suffer evil for the Ca-
 tholick Churches sake; for great shall be your reward in
 Heaven. Blessed are they, that howsoever they live, dye
 in S. Francis his habit, for theirs is the Kingdom of Hea-
 ven. For so Gregory the ninth saith, that S. Francis ^{Sacrar.}
 obtained this priviledge of God, that whosoever had that ^{Privileg.}
 habit on, could not dye ill: and S. Francis adds himself, ^{S. Francis.}
 That whosoever loved his Order in his heart, how great a ^{p. 6.}
 sinner soever he was, should obtain mercy of God. And are
 not these much easier terms of blessedness, than
 those our Saviour layes down? Besides, that which
 makes the way to Heaven more narrow, is that
 our Saviour declares, he came not to destroy the Law,
 but to fulfill it: and adds precepts of his own to it:
 But do not they make the way to Heaven much
 opener, that teach men to dissolve both the Law
 and the Precepts of Christ? For this is the language
 of these false Teachers, if we bring their doctrine
 to the manner of our Saviours expressions. "Ye
 "have heard, that it hath been said of old, Thou
 "shalt worship the Lord thy God, and him only shalt thou
 "serve;

“*serve*; but we say unto you, that ye are to give
 “worship both to Saints and Angels. Ye have
 “heard, that it hath been said by them of old
 “time; *Thou shalt not make to thy self any graven Image,*
 “*nor the likeness of any thing, &c.* but we say unto
 “you, that this Command may be left out among
 “Christians. You have heard that it hath been
 “said of old, *Thou shalt not kill*: but we say unto
 “you, that to murder Princes, blow up Par-
 “liaments, destroy Hereticks is lawful for the
 “good of the Catholick Church. You have heard,
 “that it hath been said of old, *Thou shalt not commit*
 “*adultery*: but we say unto you, that marriage in
 “a Priest is worse than fornication. Thus far for
 the Law; now let us see the liberty they take as
 to the precepts of the Gospel. “Ye have heard that
 “it hath been said by Christ, *Drink ye all of this*:
 “but we say unto you, that notwithstanding this
 “precept of Christ, the Laity must not do it. You
 “have heard, that it hath been said by the Apo-
 “stle, that men ought to *pray with understanding*: but
 “we say unto you, that men need not understand
 “what they pray for. Ye have heard that ye have
 “been commanded both by Christ and his Apo-
 “stles, to *Read the Scriptures*: but we forbid the
 “people to read the Scriptures, and say, that
 “more hurt than good comes by it. Judge now,
 whether the character of *false Teachers* do not be-
 long to them, who have found another way, nay, a
 contrary

contrary way to Heaven, to that which our Saviour directed? And so much for the Caution here given, and the Reason annexed to it; *Beware of false Prophets, for they come to you in Sheeps clothing, but inwardly they are ravening Wolves.* I come now,

2. To the Rule laid down by our Saviour for the judging of them; *By their fruits ye shall know them.* He doth not send men to an infallible Judge to know the true and false Teachers from each other, but layes down such a Rule as he supposed might be sufficient to direct men in their judgement of them. If Christ had ever intended to have left such a *Vicar upon earth*, whose judgement all Christians are bound to follow, he would never have put them to such a needless tryal of mens Doctrines by their Fruits: the short and plain way had been to have said thus, *There will false Teachers arise, but remember that you are to obey and follow the Bishop of Rome; and if you will be saved, I command you, to hold in communion with him.* This had been the fullest and clearest direction in the world; and no doubt, if our blessed Saviour had meant any such thing, such was his care of the souls of men, this would have been one of the first and plainest precepts of the Gospel. But so dark and obscure, so remote and impertinent are the proofs brought from Scripture for the Popes Supremacy, that I dare say, that *Aristotles Politicks* do prove it much better than any Text in the Bible: and those I suppose

Gregor. de
Maoritis.
Obed.

have been of my opinion, who slightly passing over the passages of Scripture, have been large in proving, that *Monarchy is the best Government*, and therefore ought to be in the Church. Which argument if it have any force for an *Universal Monarchy* in the Church, I should not at all wonder to see the same persons zealous to promote an *Universal Monarchy* in the World too. For if the argument in the *Canon Law* be good, That the Pope is above the Emperour, because God created two great Lights, the Sun and the Moon: I hope the same reason, which will prove it necessary for the Sun to rule the day, will equally hold, that the Moon should rule the night. And I shall easily agree, that when it will be thought reasonable for all the Kings and Princes in the world to submit themselves to one *Universal Monarch*, it may be then expedient for all particular Churches, to give up their rights to the Pope. In the mean time we think it most convenient to follow our Saviours Rules, to judge of mens pretences, how great and haughty soever, by the *fruits* they produce. Which Rule is not to be understood concerning the particular actions of men which have no respect to their doctrines; for as *S. Chrysostom* observes, many Hereticks have been men of excellent lives, and so on the contrary; but we are to understand it of those *fruits* which their doctrines have a direct influence upon. And therefore this Rule hath

hath a particular respect to two things by which we are to examine the fairest pretences : *viz.*
 1. The *design* they tend to. 2. The *means* made use of for the accomplishing this design. If therefore the *design* be quite of another nature from that of the *Gospel*; if the *means* be such as are directly contrary to it, we may from thence justly infer, that how plausible soever the pretences are, how fine and soft soever the *Sheeps clothing* be, yet inwardly *they are ravening Wolves*.

1. I begin therefore, with the *design* of their doctrines. Nothing is more easie, than for men to understand the design of Christianity, *viz.* the exercise of all Christian vertues to fit men for the Kingdom of Heaven: for our Saviour declares, *That his Kingdom is not of this world*; that he came *Joh. 18. 36.* not to meddle with the rights of Princes, or to dispose of Crowns and Dominions; all that he aimed at, was to possess men with a firm belief of another world, and by the most powerful motives to perswade men to repentance, and a sober, righteous, and a godly life. And if they did these things, what ever troubles and difficulties they met with in this world, should be abundantly recompensed in that to come. This is the main scope and design of the Christian Religion; and the great art of the *false Prophets* lay in this, that they pretended still to own Christianity, (which was their *Sheeps clothing*) but withal
 by

by secret and pernicious mixtures of their own doctrines to undermine and pervert the whole design of it. So S. Paul saith of them, not that they did oppose, but that they did *pervert the Gospel of Christ*. I marvel, saith he, *that ye are so soon removed*

Gal. 16. 7. *from him that called you into the grace of Christ to another Gospel: which yet is not another, but there be some that trouble you, and would pervert the Gospel of Christ.* Now I desire, it may be considered, whether any thing doth more effectually pervert the design of the Gospel, than the setting up a Kingdom in this world under the pretence of it, that should be paramount to all Princes and Potentates, and to which they owe subjection & obedience? And yet this hath been the open and avowed design of the prevailing Faction in the Church of Rome for the last six hundred years. I do not deny but there were some tendencies to it before, and wise men might easily guess what it would come to, if the design came once to be managed by a man of Spirit and courage, as it was by Gregory the seventh, who in a Council at Rome published his famous Dictates, viz. *That there is but one Name in the World, viz. that of the Pope: that it was in his power to depose Emperours, and absolve Subjects from obedience to their Princes.* Now the grand design-breaking out, all other things were contrived and carried on which were thought necessary to accomplish it: and there being two things needful for the maintenance

Baron. An. 1076. Sect. 81.

tenance of such a pretended Monarchy, viz. *sufficient numbers* of men, whose interest should lye in upholding it; and great revenues to support the dignity of it: These two were taken care of with all the art and industry imaginable. For the first, it was necessary to disengage them from all Civil interests, and yet to preserve their honour and reputation with the people. The former could not be done while the Clergy gave hostages of their fidelity to the Civil Government by the interest of their Families and Children, therefore this Pope did most severely forbid all Clergy mens marrying; that as the old Roman Souldiers were forbidden marriage while they received pay, lest their domestick interests should abate their courage; so the *Celibate* of the Clergy was strictly enjoyned, to make them more useful and hearty for this design. But lest the number of these should not be thought sufficient, great swarms of *Monks* and *Friers* were encouraged and dispersed in all Countreys, and to make them more faithful to this interest (because Princes might oblige particular Bishops who might curb and restrain these spiritual *Janizaries*) therefore they were exempt from their jurisdiction, and kept in immediate dependence on the Pope. To give yet further encouragement to both Orders, the Doctrine of *Ecclesiastical Liberty* was set on foot; not a liberty from the *Law of Moses*, or the power of

Sin, or the dominion of Satan, which is all the Liberty the Gospel speaks of; but an exemption from the power of the Civil Magistrate; in so much, that the Popish Casuists determine, that Rebellion in a Clergy-man is no Treason, because he is not subject to the Civil power. And this doctrine of Liberty is no invention of the Jesuits; but it is determined by the famous Councils of Constance, Lateran, and Trent, that Lay persons have no Jurisdiction over Ecclesiastical. But besides this, the Pope hath other ties upon them; every Bishop is at this day sworn to obey the Pope at his Consecration; all the Regular Clergy are under a Vow of blind obedience to their Superiours, who are more immediately influenced by the Court of Rome. Now such an infinite number of persons being made thus sure to the Papal Interest, it must be so ordered, that these persons may preserve their reputation among the people; to this end, they are told, that they must depend wholly upon the Priesthood for matters of faith and salvation; and it is of mighty concernment to them to have the good will of the Priests, for that upon their good or bad intention depends the making or marring of their Sacraments. But that no designs might be carried on, which they should not understand, never was there such an invention to that purpose, as *Auricular Confession*: and yet that the people may have greater reverence to their Priests, they are told, that they can make their

Sa Aphor.
V. Clericus.
Ed. Colon.
Conc. Const.
Sess. 19.
Concil. Lat.
5. Sess. 10
Conc. Trid.
Sess. 25.
c. 20.
V. Pontific.
Rom. in
Consecr.
Ep.

their God at any time by pronouncing the Five Words of Consecration. And what cannot they do, (as one of them bravely said) while they have their God in their hands, and their Prince on his knees? And both these doctrines of *Con- fession* and *Transubstantiation* were defined by the same Pope *Innocent* the third, a man of the same spirit and undertakings with *Gregory* the seventh. And lastly, that no supplies should be wanting to support the Grandeur of the *Papal See*, besides the pretended Donations and Concessions of Princes, all arts imaginable were used to drain money out of all Countreys in subjection to the Pope, and to empty it into the Popes Treasury. This very Kingdom of ours was a remarkable instance of this, during its Vassallage under the Popes Ty- ranny. For an account being taken in *Henry* the Eighthstime, it was found, that in the compass of forty years foregoing, no less a sum than 160000 l. Antiq. Brit. A. D. 1532. was carried to *Rome* upon the sole account of Investiture of Bishops, besides the vast summs that were raised by *Peter-pence*, *Dispensations* and *Indulgences*, which were a kind of Contribution upon the sins of the People. Thus we see, how the design was laid and managed for an *Universal Monarchy* in the Church. But some will say, *that the world is grown wiser now*. I heartily wish it were so; for nothing would be more prejudicial to the *Papal Interest*, than its being so. But let us not

deceive our selves, the pretensions are as high and as great at *Rome* to this *Monarchy* as ever they were. And what ever some vainly distinguish of the *Court* and *Church of Rome* in this matter, it is certain those of the *Court of Rome* not only assert, but prove it too, that this doctrine hath been the doctrine of the *Roman Church* for six hundred years; and they produce for it besides a great number of Authors no fewer than ten *Councils*, whereof two are allowed by them to be *general*, viz. those of *Lyons* and *Lateran*. But this is not all, but they contend for it not as a probable opinion, but as a thing certain and of faith, and that not barely at *Rome*, but even in *France*. For in the memory of many yet alive, after a hot debate in a general Assembly of the three *E-*
A.D. 1615. states at *Paris*, the *Popes Power of deposing Princes* was assented to by all the *Nobility* and *Clergy* of that *Kingdom*. Some particular persons among them, may and do oppose it of late; but they are excommunicated at *Rome* for doing it; and thereby declared as much as they can be, not to be members of their *Church*, for daring to oppose so *Orthodox* and *Catholick* a Doctrine as the *Popes power of deposing Princes*. Nay, *Cardinal Perron* saith in his eloquent *Oration* to the third *Estate* at *Paris*, who opposed this Doctrine, That unless it were approved, it followed that the *Church of Rome* for many Ages hath been the *Kingdom of Antichrist*, and *Synagogue of Satan*:
Harangue
faite de la
part de la
Chambre
Ecclesiast-
ique en celle
du tiers
Estat. sur
l'article du Serment. Par *Monfig. l'Eminentiss. Cardinal du Perron* L'An. 1615.
 and

(35)

and King James tells us, That the Pope in his Letter of thanks to the Nobility, for complying with this blessed Doctrine, called the Commons or Deputies of the third Estate, *Nebulones ex facie plebis*, a pack of Quaves of the very dregs of the People. Very obliging language from the Head of the Church! When all that the Commons desired, was only to have this Opinion condemned, That the Pope hath power to depose Princes, and that killing of Kings is an act Meritorious to the purchase of the Crown of Martyrdom: but this by all their instances and arguments, they could never obtain; but the Nobility and Clergy overruled them in it. For the Clergy King James saith, He did not wonder so much, because they look on themselves as properly Subjects to the Pope, and therefore are bound to advance that Monarchy to which they belong. But for the Nobility, saith he, the Kings right arm, to prostitute, and set as it were to sale, the Dignity of their King, as if the arm should give a thrust unto the head; I say, for the Nobility to hold and maintain even in Parliament their King is lyable to deposition by any forreign Power or Potentate, may it not pass for one of the strangest Miracles, and rarest Wonders of the World? For that once granted, this consequence is good and necessary; that in case the King once lawfully deposed, shall stand upon the defensive, and hold out for his right, he may then be lawfully murdered. Which consequence is very well understood at Rome, and allowed to be good by the Roman Casuists; and yet the eloquent Cardinal

K. James
Defence of
the Right
of Kings, in
the Pre-
face.

final calls that Doctrine which makes Princes indeposable by the Pope, A breeder of Schisms, a gate that makes way for all Heresie to enter; and a Doctrine to be held in such detestation, that rather than he and his fellow Bishops will yield to the signing thereof, they will be contented like Martyrs to burn at a stake. Blessed Martyrs the mean while! and fit to be put in the same Calendar with the Gunpowder Traitors, who suffered, as I shall shew presently, on the same principle; methinks they might have chosen a better Cause to have dyed Martyrs for. But surely it must be an Article of faith, and a main point of their Religion, which makes men Martyrs who suffer for it. And such no doubt, it is accounted among them; when the same Cardinal saith, That it leads men not only to unavoidable Schism, but manifest Heresie to deny it; and that it obliges men to confess, that the Catholick Church hath for many ages perished from the earth; for he confidently avows it, that all parties in the Catholick Church have held it, and the whole French Church till the time of Calvin; that if this Doctrine be not true, the Pope is so far from being Head of the Church and Vicar of Christ, that he is a Heretick and Antichrist, and all the parts of their Church are the Limbs of Antichrist. And if they be so, we cannot help it: but think we have great reason to secure our selves against the infection of such pernicious principles both to Christianity and the Civil Government. And what

(37)

what can be more opposite to the design of Christianity, when that requires men to obey even *Infidel and Heathen Governours for conscience sake*, *Rom. 13. 5.* this Doctrine makes it lawful to depose, destroy, and murder Christian Princes for the Pope and the Churches sake? This is the first thing we are to examine *false Teachers* by; *viz. the design of their Doctrines.*

2. By the *means* made use of to accomplish this design: If things in themselves evil, repugnant to the principles of humane nature, and those of civil societies, as well as to the precepts of Christianity, are made lawful only for the carrying on their design, we need not go farther to examine them; for *by these fruits we may know them.* There are three things which mainly uphold Civil Societies, *Truth, Obedience, and a care of the good of others*; but if men fall not through any sudden infirmity or surprize, but openly and avowedly justify the lawfulness of *falsehood, treason and cruelty*, when they are intended for the carrying on their design; what could they invent more contrary to the Laws both of God and man? where in could they better discover themselves, notwithstanding *their Sheeps clothing*, to be meer *raving Wolves*?

1. *Falsehood*, and that both in their words and dealings. 1. In their words, by asserting the lawfulness of *equivocation and mental reservation* in their most solemn Answers: as Father

Garnett,

*Proceed.
against the
Trair.*

Garnett, when the Lords asked him, *Whether he had any conference with Hall?* denied it upon his Soul, and reiterated it with such horrible execrations as wounded their hearts that heard him, and immediately upon Hall's confessing it, he excused himself by the benefit of equivocation: which being objected against Garnett after his Execution, the Roman Jesuite *Eudemon*

Eudam.

Joh.

Resp. ad Ep.

Jf. Casaub.

c. 8. p. 171.

Johannes defends him in it, and saith it is lawful for a man to swear, and take the Sacrament upon it, when he knows in his conscience, what he saith to be absolutely false, if he doth not help himself by a mental reservation. And *Tresham* a little before his death in the Tower subscribed it

*Proceed.
against the
Trair.*

with his own hand, *That he had not seen Garnett in sixteen years before, when it was evidently proved, and Garnett confessed they had been together but the Summer before;* and all that Garnett had to say for him was, *that he supposed he meant to equivocate.* Lord! that men going into another world, should think thus grossly to impose upon God and men What was speech intended for, if not that others might understand our meaning by it? Did ever any man tell a lye to himself? Truth in words consists in an entire proposition, and not of one half-spoken and half-concealed? and if it be lawful thus to abuse mankind, it was to no purpose ever to forbid lying; for any but meer fools may help themselves in their most solemn protestations, by some secret reserve in their own minds:

and

and so this principle makes way for all the lyes or perjuries in the world, if a man thinks that he is not bound to betray himself, or if he judges his own damage will be greater by discovering the truth, than the others damage will be by concealing it. 2. *Falshood in dealings*: and that notwithstanding the most solemn Promises, nay, the *Safe-conducts* of *Princes*. For notwithstanding all their shifts and evasions in this matter, no man that regards his safety, will ever put his life into their hands for the sake of the Council of *Constance*. All that they have to say is, that *The Emperour did as much as lay in him to do; but it belonged to the Council to proceed upon Hereticks, and the Emperour could not hinder that*. And what is this, but plainly to say, that *Princes* are to keep their words with *Infidels* and *Catholicks*, but they have nothing to do to keep their words with *Hereticks*? And if this be their principle, we must have a care how far we trust them.

2. *Treason*. It is the honour of our *Church of England*, that it asserts the *Rights* of *Princes* so clearly and fully, without tricks and reservations; and all that mean honestly, love to speak plainly. But how many cases have they in the *Church of Rome*, wherein men are acquitted from their duty from their *Princes*? If a *Toy* comes into the *Popes* head, or upon some *Pique* or *jealousie*, he falls to the censures of the *Church*, & excommunicates a

Prince : what a case is this poor Prince in as to all those Subjects that think themselves bound to obey the Pope ? They may lawfully in their own opinion rise against him, fight with him, assassinate and murder him. And which is very observable, all this while they are not bound to believe the Pope infallible in these censures ; so that right or wrong, if a Prince chance to fall under the Popes censures, we see what a liberty is left to all his creatures to ruine and destroy their Sovereign ? The frequent attempts upon *Q. Elizabeth*, the murder of *Henry* the Third of *France* after their excommunications by *Pius* the Fifth, and *Sixtus* the Fifth, are sufficient evidences of the danger of Princes in these cases. By which last instance, we see it is not only the case of *Heresie*, which renders them obnoxious to the Popes censures ; but particular piques and quarrells ; or if the Pope chance to think a man unfit to govern, as in the case of *Cbilperic* of *France* ; or if they detain Church-lands belonging to *Monasteries*, in which case *Becanus* saith expressly, Kings and Princes are to be excommunicated and deprived: and Pope *Paul* the Fourth was perfectly of his opinion ; and declared, *They were in a state of damnation that held them.* But so far some of them, are kind to Princes to say, *That they ought not to be deposed, till they are excommunicated ;* and yet *Gregory* the seventh before excommunication deprived the Emperour *Henry* the

Becan. cont.
Angl. P.
127.

History of
the Council
of Trent,
l. 5. n. 392.

the Fourth for the damnable Heresie, of defending his own Rights. But since they are lyable to these horrible censures upon so many causes, we may see how very ticklish and uncertain the doctrine of *Obedience* must be among them, and that mens being guilty of *Treason* depends upon the Popes pleasure. And methinks, herein the case of Princes deserves hugely to be pittied, that when no man thinks it lawful to cut another mans throat, or put him out of his house and estate, because he is excommunicated; yet if a Prince falls under excommunication, he loses presently his right to the Crown, and his Subjects may take away Crown, liberty, and life from him.

3. *Cruelty*. And by this they fully discover themselves to be *ravening wolves*: when they have lost all the tenderness, and love, and good nature of men or Christians: when no design can be so horrible or bloody, so mischievous and treacherous, so base and cruel, but persons will be found to undertake it, and that under a pretence of *Conscience* and *Religion*. I need not here tell the long & dreadful stories of the *Roman Inquisition*, the numbers of those in other Countreys who have been *butchered* on the account of *Religion*, but the *Fact*, I mean the *Conspiracy*, (for God be thanked it went not farther) which we bless God for the discovery and defeating of this day, doth abundantly manifest the *fruits* of those doctrines, which they had

sucked in from the *Roman Church*. If only a few desperate persons upon personal provocations had been engaged in so villainous a design, we should have had never the less reason to thank God for our deliverance ; but since it doth appear, that those persons who undertook it, pretended nothing in it but *conscience and Religion*, we have not only reason to abhor the undertaking, but the principles which animated them to it.

*Apology for
Papists.*

Reply to the

Answer,

p. 203.

Advocate

for Liberty

of Consci-

ence, p. 218.

I know very well what *Sheeps clothing* hath been of late cast over the most barbarous cruelty of these ravening *wolves* ; and men by their impudence would endeavour to bear us down, that it was only a project of some few male-contentes, drawn in by the subtilty of a crafty Statesman in those dayes ; and that it ought not in justice or honour to be imputed to the principles of their Religion. Therefore to lay open before you the just and true circumstances of this horrible Conspiracy, I shall proceed upon these three particulars.

1. That the persons engaged in it had no personal provocations to move them to it.

2. That all the motives they had to it were from the principles of their Religion.

3. That the Church of *Rome* hath never since detested the principles upon which they acted ; or set any mark of infamy on the Actors in it.

1. That the persons engaged in it had no personal provocations. What injury had *Catesby*,

or

or Percy, or Tresham, or Digby received from the King or Parliament, to stir them up above thousands of others to be the great managers of so hellish a Plot? Did not they enjoy their estates and places, and one of them at Court too? Why should these men venture lives, estates, honours, families, and all that was dear to them? Were their estates confiscated before; and themselves every hour in danger of having their throats cut? This might make men of high spirits grow desperate. But not the least tittle of all this was pretended, by the most enraged of them: nothing but Zeal for Religion, and the Catholick Cause, was ever pleaded by them. To which purpose these are remarkable words of King James in his Speech in Parliament up-
on the discovery. For if these Conspirators, saith he, had K. James's Works, P. 501.
only been bankrupt persons; or discontented upon occasion of any disgraces done them, this might have seemed to have been but a work of revenge. But for my own part, as I scarcely ever knew any of them, so cannot they alledge so much as a pretended cause of grief, and the wretch himself in hands doth confess, that there was no cause moving him or them, but Meerly and Only Religion. And the King himself again avowed it to the whole Chri- K. James's Works, P. 253.
stian world, That the Papists had not before this horrible design, the least colour of any discontent from him: that he had so far suspended penalties, and abated the rigorous execution of Laws against them, to such a degree, as gave great suspicion to his best Subjects, who told him what
would

would be the fruit of all his kindness to them. Nay, he saith, they grew to that height of pride in confidence of his Mildness, as they did directly expect, and assuredly promise to themselves Liberty of Conscience, and equality with his other Subjects in all things : that he had shewn particular Favours to many of them, gave them free access to him, eased them of their payments, set their Priests at liberty, granted a general Pardon to them after conviction. Now after all this, what colour or pretence in the world can there be to say, that only discontent and despair brought these men to it? O, but it might however be the cunning of a great Minister of State, to draw a few Gentlemen and others into such a Plot. This I know is suggested and believed by some, who think it a fine thing to talk out of the common road, and to be thought more skilful in Mysteries of State than other men. But I would fain understand from whence they derive this profound intelligence at such a distance of years. If King James may be believed, if the Popish Historians and Apologists at that time may be credited, there was not the least intimation given, either by the Actors or Sufferers, from abroad or at home of any such thing. Was not the world sufficiently alarm'd at the news of this dangerous and unparalleled Conspiracy? Were not men very inquisitive into all the particulars? and those of the Church of Rome, especially the Jesuits concerned in point of honour to wipe off the stain from themselves,

selves, and to cast the odium of it on a great Minister of State? Were not two of the Jesuits who were conscious of the Plot, preferred afterwards at Rome? and how many Writings came from thence about it? and yet not one man discovered the least suspicion of any such thing. If they go on in this way without the least shadow of proof to lay the contrivance of this Plot on a professed Protestant: for all that I know, by the next age, they may hope to perswade men, that it was a Plot of Protestants to blow up a Popish King and Parliament.

2. That they had all their Motives and encouragements from the principles of their Religion to undertake such a design. (And Philostratus contends, that the murder of Domitian ought rather to be attributed to the doctrines of Apollonius, than to the hands of Stephanus and Parthenius.) L. 7. Vit. Apol. For which we are to consider, that they were fully possessed with this as a principle of their Religion, That it was absolutely in the Popes power to deprive heretical Princes of their dominions: which had been rooted in them, especially after that Pius the Fifth had fully declared it in his Bull against Queen Elizabeth. In her case they made no scruple to destroy her if they could, and thought they should do it with a good conscience. And there are no Villains in the world like those who are Villains out of conscience. But as to the Queens Successor, the Pope had declared nothing; till such time as Garnett being

Widdringt.
append. ad
Supplicat.
P. 133.

Proceeding
against the
Traitors.
Garnett's
Tryal.

being Provincial of the Jesuits, had received two Brier's from Rome, wherein he declared, That in case they should suspect the Queens Successor would not be true to their Religion, it was lawful for them to use their endeavours to keep him from the Crown. These Brier's Garnett shews to Catesby, who took the rise of his design from hence. And when afterwards in conference Garnett desired him to know the Popes opinion in it, he replied, That he needed not ask that, for if it were lawful to exclude him before he came to the Crown, it was lawful to take him away when he was in possession of it. Which argument was so strong, that Garnett either had no mind, or was not able to answer it. All the scruple Catesby had after this was, whether it were lawful to destroy the innocent and guilty together: which Garnett fully resolved him in, so it were for the greater good of the Church. Upon these two grounds as Widdrington, a Roman Catholick well observes, Catesby laid the Foundation of his whole conspiracy. After this, it's evident by manifest proofs, and Garnetts own confession under his hand, that he and other Jesuits did understand the particulars of the Plot; and Tesmond another Jesuit and he discoursed the circumstances walking together in Moor-Fields; and that not in confession, as is pretended, for the Jesuit did not confess it as a fault, but advised with him about particulars, and asked him, who should be Protector of the Kingdom after the Plot took effect? as Garnett himself confessed.

But

But suppose it had been *in confession*; why might not *Treason* be discovered as well as *Heresie*? and their *Casuits* acknowledge, that *Heresie* may be revealed. There is only this difference, that *Treason* is only against *Secular Princes*, but *Heresie* against the interest of *their Church*; which is dearer to them than all the *Princes* lives in the *World*. Yea, so busie were the *Jesuits* in encouraging this Plot, that they not only debated it among themselves; but one of them gave them the *Sacrament* upon the *Oath of Secrecy*, and then absolved them after the discovery; another prayed for good success, another comforted them after it was discovered by the examples of good designs that had wanted success. And must we after all this believe, that only a few discontented *Laicks* were engaged in it, and that it was nothing at all to their *Church*? when the *Jesuits* gave all the encouragement to them in it, in point of conscience: so that it was truly, as well as wittily said of one, That the *Jesuits* double garment might well be called *Charity*, because it covered a multitude of sins.

3. But if the *Church of Rome* give no encouragement to such actions; why hath it not detested the principles upon which it was grounded? Why hath it not removed all suspicion in the minds of *Princes* and *People* of giving any countenance to such treasonable designs? But on the contrary, the same doctrines are still avowed, and the per-

Widdring-
ton. Appen.
p. 150.

sonsof the Conspirators honoured. *Widdrington* faith, that *Garnetts name* was inserted into the *English Martyrology*, though he gave it under his hand, that he dyed for *Treason*, That his bones were kept for *Reliques*, and his Image set over *Altars*, as of a holy *Martyr*? Is this the honour of *Regicides* and *Traytors* in the *Roman Church*? When in the late prosperous *Rebellion*, the prevailing *Faction* had proceeded to such a height of *Wickedness*, as to take away the life of our *Gracious Sovereign*, how did the *Church* and *Nation* groan and grow impatient till they could vindicate the honour of our *Religion* and *Countrey*! not only by an execution of *Justice* on the persons of the *Regicides*, but by declaring in *Parliament* against the principles that led to it. What hath there been done like this in the *Court* or *Church of Rome*, against the principles or actors of this *Gunpowder-Treason*? If it had succeeded, by all that we can see, *Paul the Fifth* might have admired the providence of *God* in it, as much as *Sixtus the Fifth* did in the murder of *Henry the Third of France*: and we may guess his mind shrewdly by the *Bulls* he published against the *Oath of Allegiance*, which the *King* was forced for his own security to impose on the *Papists* after this *Conspiracy*. With what scorn and contempt doth *Bellarminne* treat the *King* in his *Writings* against him, and tells him in plain terms, if he would be secure, he must give liberty to their *Religion*? It seems

seems then, their principles are dangerous to Princes where they have it not. What mark of dishonour was there set by their own party on any one of the Conspirators? Two of the *Jesuits* upon their arrival at *Rome*, met with such hard usage, that one was made the *Popes* Penitentiary, the other a *Confessor* in *S. Peters* at *Rome*. And is not this the way to let the world see, how detestable such persons and practices are to their Church? To conclude all, I challenge those of the *Roman* Church to produce any one solemn Declaration of that Church, (I do not say of Secular Powers or some particular persons, or Councils rejected at *Rome*) whereby they make it unlawful for the Pope to depose Princes, or to absolve Subjects from their Oaths of Allegiance to them. But instead of that, even in this present age of ours, that opinion which makes it unlawful, hath been condemned at *Rome* by three several Popes, *Paul* the Fifth, *Innocent* the Tenth, and *Alexander* the Seventh: and which is more considerable, all three have condemned it with a particular respect to the case of His Majesties Subjects; and not merely condemned it as a false opinion, but as wicked and contrary to faith. And is not the world grown wiser now, as to these matters? But if they be not, I hope we may be. And after their frequent Treasons and horrible Conspiracies, and principles, never disowned by their Church, have we

not reason to entertain suspicion of them, as to their principles of Civil Government, till they give sufficient security, that these pernicious principles have no influence upon them?

But blessed be that God, that hath hitherto defeated the malicious purposes of the inveterate enemies of our Church and Religion: that hath brought to light these works of darkness; and yet continued us in the enjoyment of the benefits of this mighty deliverance to this day. May the same Gracious God go on still to protect our established Religion, against all Forreign Usurpations and Domestic Factions. May our love to it still increase, and our zeal for its preservation make us study the best means to preserve it; that neither Divisions among our selves, nor Assaults of our common enemies may be ever able to ruine and destroy it; that we may still say with the Psalmist, *Blessed be the Lord, who hath not given us over as a prey unto their teeth. Our soul is escaped as a Bird out of the snare of the fowlers; the snare is broken and we are escaped. Our help is in the Name of the Lord who made Heaven and Earth.*

Psal. 124.
6, 7, 8.

FINIS.

ERRATA.

Page 2. l. 2. for *Civil*, r. *Civil*: p. 10. l. 34. for *Miracles*, r. *Paraclete*: p. 16. l. 26. for *one*, r. *one*.

